

Atlas

# ATLAS

OF HOME MISSIONS

Methodist Church

JUN 12 1946

A black and white photograph of a globe, showing the continents of North and South America. The globe is tilted, and the image has a vintage, slightly grainy quality. A date stamp 'JUN 12 1946' is visible on the right side of the globe.



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# ATLAS

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# HOME MISSIONS

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Some religious and social problems in the  
United States as reflected in selected popula-  
tion statistics.

EDITORIAL DEPARTMENT

Joint Division of Education and Cultivation  
Board of Missions and Church Extension  
(General Section)

THE METHODIST CHURCH

150 Fifth Avenue

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# ATLAS OF HOME MISSIONS



This book suggests the general nature of a few home mission problems as reflected by certain population statistics. Maps indicate at a glance the general situation depicted, and the accompanying notes seek to gather up the salient features. Only a few situations are dealt with and there is no attempt to cover the total home mission program.

The statistics are the latest available figures issued by the U. S. census. In some cases, notably in the data concerning the urban and rural populations, changes have occurred since the enumerations were made. The religious census was made in 1936 and the data were published in 1941; this census has not been regarded as entirely satisfactory. Therefore the figures relating to church membership and the sects should be regarded only as approximations which show the general situations.

The text by no means covers all the facts illustrated by any map. A volume could be written about any one of them. It is hoped, therefore, that these illustrations will be studied carefully by interested persons and that independent conclusions will be drawn concerning the nature and urgency of the home mission task therein revealed.

# SHIFT IN POPULATION

**Legend**

- ★ GAINS Above 25%
- ◆ GAINS Between 10% and 25%
- ◆ GAINS Between 5% and 9%
- ◆ LOSS Above 10%
- ◆ LOSS Between 5% and 9%
- ◆ LOSS Between 1% and 4%
- WHITE States = GAIN in Population

**State Population Shifts:**

- Montana -18.0%
- North Dakota -17.7%
- South Dakota -13.1%
- Wyoming +2.5%
- Idaho +1.3%
- Nevada +41.9%
- Utah +10.3%
- Colorado +21%
- New Mexico +0.1%
- Arizona +27.9%
- Phoenix +10.7%
- El Paso
- Texas +7.2%
- San Antonio +15.3%
- Houston +13.7%
- Corpus Christi +22.4%
- Fort Worth +18.8%
- Dallas +11.2%
- Waco
- Arkansas -8.9%
- Little Rock +2.4%
- Mississippi -2.8%
- Alabama 0.5%
- Montgomery +12.2%
- Georgia +3.2%
- Mobile +10.8%
- New Orleans +17.3%
- Florida +4.6%
- Tampa +10.5%
- Miami +10%
- South Carolina -1.4%
- Columbia +11.8%
- Charleston +5.5%
- Savannah +20.9%
- Jacksonville +16.6%
- North Carolina -1.4%
- Virginia +19.5%
- Richmond +14.1%
- Washington +1.8%
- Maryland +18.8%
- West of Chesapeake +39.7%
- Norfolk +51.1%
- Pennsylvania -4.6%
- Delaware +6.5%
- New Jersey +0.1%
- Connecticut +16.5%
- Massachusetts -3.0%
- Portland +6.4%
- New Hampshire -7.0%
- Vermont +2.4%
- Missouri +6.3%
- Illinois -1.1%
- Indiana -0.2%
- Ohio -1.1%
- Michigan +3.3%
- Wisconsin -5.7%
- Minnesota -3.7%
- Nebraska -7.8%
- Kansas -1.5%
- Wichita +36.0%
- Missouri -5.2%
- St. Louis
- St. Paul
- Chicago +1.1%
- Indianapolis +1.1%
- Evansville +1.1%
- Terre Haute +7.6%
- Memphis +5.6%
- Atlanta
- Augusta
- Macon +1.5%
- Columbus +12.2%
- San Francisco +42.9%
- Los Angeles +13.0%
- San Diego +40.4%
- Portland +28.6%
- Oregon +14.4%
- Portland +28.6%
- Spokane +18.7%
- Seattle +18.7%
- Niagara +20.9%
- Palma +20.9%

The bombs that fell on Pearl Harbor fell also, in a very real sense, in the heart of continental America, and they scattered our people as effectively as they scattered the dazed citizens of Honolulu. Thirty million civilians moved.

In general, the migration was from the rural to the urban areas—from town and country to city. The drift cityward has been going on for a long time, but the war accelerated it into a mad rush, as whole families sought the war industries and their high wages.

The West gained two and a half million people, an increase of 17.8% in population, and the South gained one and a third million, or 3.3%. All the other divisions lost. The Northeast lost 1,650,000, or 4.6%, and the North Central States lost 1,300,000, or 3.3%.

Twenty states and the District of Columbia gained, while twenty-eight suffered losses. California led the advance by gaining nearly two million people (26.6%). The greatest numerical loss was in New York, which decreased 850,000, or 6.3%. Other great gains were made in following states: Virginia, 520,000; Florida, 470,000; Texas, 460,000; Maryland, 306,000. Heavy losses occurred in these states: Pennsylvania, 653,000; Minnesota, 283,000; Iowa, 268,000; Oklahoma, 271,000; Kentucky, 215,000.

The percentage gains and losses are of greater significance. In this respect Nevada led with an increase of 41.9%, followed by the District of Columbia (39.7%), Arizona (27.9%), California (26.6%), Florida (24.8%), Virginia (19.5%), Washington (18.4%).

On the other hand, the heaviest percentage of loss was in North Dakota (17.7%).

Other large decreases occurred in Montana (16.9%), Vermont (13.4%), South Dakota (13.1%), Oklahoma (11.6%), Iowa (10.6%), and Minnesota (10.2%).

## City Areas Jump Up

Great gains were made in spots. In the states which report losses, there have been increases—sometimes very large—in certain limited areas. All the states which report gains owe their increases to a few cities, the towns and rural areas having decreased.

Alabama lost, but Mobile gained 60.9%, the nation's biggest boom. Kansas lost but Wichita gained 36.0%. Ohio and Kentucky both lost, though Dayton gained 14.6% and Louisville 12.7%. Here are some of the large increases in other metropolitan areas: Norfolk, 57.1%; San Francisco, 42.9%; Charleston, S. C., 37.5%; Savannah, 28.9%; Portland, 24.0%; Beaumont-Port Arthur, Texas, 22.7%; Corpus Christi, 22.4%; Columbus, Ga., 22.2%; Macon, Ga., 21.5%; Tacoma, 20.6%.

Many such increases occurred in the large cities throughout the country. In some cases the numerical increases were greater than in some of the places mentioned above, but the size of the communities kept the percentage growth at a lower figure. For example, Los Angeles and San Francisco each gained more than 375,000 inhabitants and Detroit gained 288,000.

The above increases were all in what the census classified as metropolitan counties, or those having more than 50,000 people. Even more noticeable increases occurred in the smaller counties. Warwick County, Virginia, increased nearly 200%. Bay County in Florida more than doubled in population, and so did Moore and Orange Counties in Texas. Jerome County, Georgia, increased 93.1%. Hardin County, Kentucky, gained 40.2%. In North Carolina, Graham County increased 81.9%, New Hanover 65%, and Onslow 53.1%.

## A Home Mission Problem

Here is a foremost home mission problem. We do not yet know all its implications.

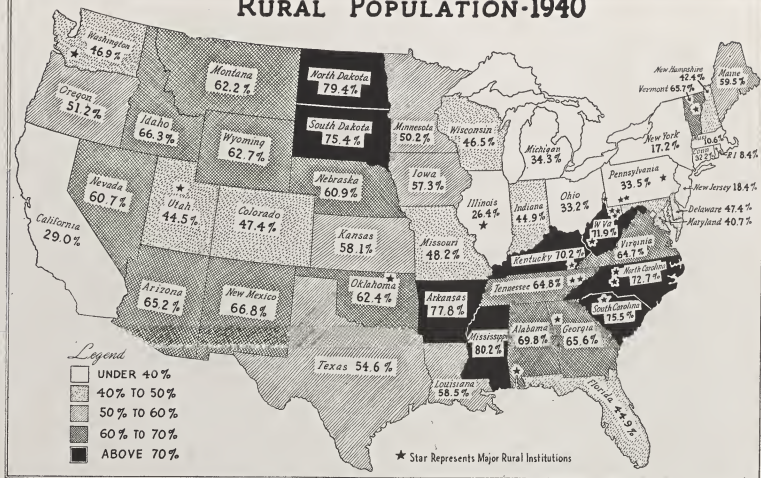
Hundreds, even thousands, of town and country churches have lost members until they cannot support themselves. At the same time, hundreds of other churches in the swollen areas have suddenly encountered demands far beyond their resources. Thus a large number of new "mission churches" have been created at the moment when mission funds were inadequate to meet customary needs.

Other complications are foreseen. Will these shifted millions stay where they are, go back to their former homes, or migrate to other places since the war is over? Already they are beginning to move again. What will happen when the soldiers demand bonuses and jobs? When the war industries are deflated and wages go down?

The post-war policy of the Board of Missions and Church Extension grapples seriously with this new problem. Subject to future trends and developments, the major lines of service include Church Extension projects in communities affected by war conditions, new congregations in swollen areas, additional workers for Negro churches and institutions, expansion of the Group Ministry and Larger Parish plans in rural sections, trailer churches and pastors for migrant groups, and new workers in strategic places for rehabilitation and relocation of refugees, evacuees, and other uprooted people.



## RURAL POPULATION-1940



## METHODISTS IN TOWN AND COUNTRY

When Francis Asbury came to America to lead the Methodist movement he found the preachers sticking close to the cities. "I am dissatisfied," he wrote in his *Journal*. "My brethren seem unwilling to leave the cities. I think I shall show them the way." He mounted his horse and became the Prophet of the Long Road. He rode his horse a quarter of a million miles, preached 16,000 sermons, and saw Methodism increase from a little group of 2 preachers and 15,000 members to a body of 700 preachers ministering to 211,000 members. Then he died as he lived, on the road.

Christianity in the Roman Empire began in the cities and moved into the hinterland. Methodism in America reversed the process by evangelizing first the rural sections.

That was sound strategy in a day when the nation was almost wholly rural. It remains sound strategy today, when the nation is already more than half urban and the movement toward the centralization of population is continuing. For the country feeds the city and the city church, and the town and country churches have produced most of the preachers and missionaries of Methodism.

### Rural America

The census of 1940 reported 74,423,702 people in urban areas and only 57,245,573 in rural areas, indicating that the country is about 40% rural—according to the census definition of that term. But a glance at the map will show that more than half the states are predominantly—more than 50%—rural. The South remains heavily rural—and so do several states in the North Central and Northwestern regions.

Not all "rural" people are "country" people. There are only 30,216,818 "rural farm" people. There are 27,029,385 classed as "rural non-farm" folks, mostly small town residents. There are 330,723 persons classed as "urban farm" people, probably gardeners or truck farmers in city areas and absentee landlords of "factory-sized farms."

## Town and Country Churches

The U. S. census classes as rural those areas having fewer than 2,500 inhabitants; all communities with more people are regarded as cities.

But many towns with more than 2,500 people are essentially rural in character. They are far from large cities; they depend on the surrounding agricultural territory for support; their people came from the country; and they have a rural background and psychology. When these facts are considered, America is not really as "citified" as the census figures indicate.

For purposes of missionary administration the Church does not use the terms "rural" and "urban." Its department of "city work" deals with communities having 10,000 or more inhabitants, and its department of "town and country" deals with the smaller places.

In 1940 there were 1,074 centers having more than 10,000 people, and these had a total population of 62,554,761. In that year 69,114,514 persons lived in the town and country areas. This was nearly 52% of all the people in the United States.

The Methodist Church, if not "rural" in the meaning of the census, is a denomination of the towns and country. Recent studies indicate that 65% of its members, 35,000 of its churches, and 67% of its pastors are in places having fewer than 10,000 people. Anything, therefore, that affects the towns and the open country is of very great importance to The Methodist Church. And something has affected them.

## Adverse Influences

There are fewer persons, proportionately, in our towns and open country today than there have ever been. For two-thirds of a century there has been a trend away from the rural sections, and this trend has recently become a stampede.

Since 1940 there have been 1,562,000 more births than deaths. But the farm population has suffered a loss of nearly 5,000,000. One-half of that loss occurred in 1942, as a result of the expansion of war industries.

Not only have the people been flocking out of the small places, but those who remained have not prospered. The rise of an industrial economy with a money basis has made agriculture unprofitable and impoverished many rural communities. Men who "live off of the land" may live well, but they do not have much cash; and they suffer when conditions demand cash.

The war helped. Food production increased. Mechanized agriculture enabled 25% of the farmers to raise 80% of the marketable food. So many farmers—especially the large producers—prospered. But small farmers often found their lot harder than ever, for their increased receipts did not balance the high prices which they paid for goods bought.

Another phase of the economic situation hurts the rural community. More and more the farms are owned by city people. It is said that the cost of clothing, feeding,



and educating the six million young people who left the farms for the cities between 1920 and 1929 and did not return was \$12,000,000,000—drained out of the country.

Other billions were transferred to the city through the inheritance of farm property by city people, and still more in interest on farm mortgages traveled the same cityward path.

## **The Town and Country Churches**

All this has adversely affected the town and country churches. Psychological and social factors have similarly influenced them. The total result is that many find themselves in a desperate plight—members have been drained away and those who remain are unable to support the churches.

Many country churches have been abandoned. Many more require outside help to keep their doors open. There is an ever-widening gulf between the churches and the plain people, which handicaps the churches and gives erratic sects their opportunity. So the churches fail to win the people and abandon communities having sizeable populations.

Methodists have lost 5,000 churches in the past 20 years, and most of those lost had served the smaller places.

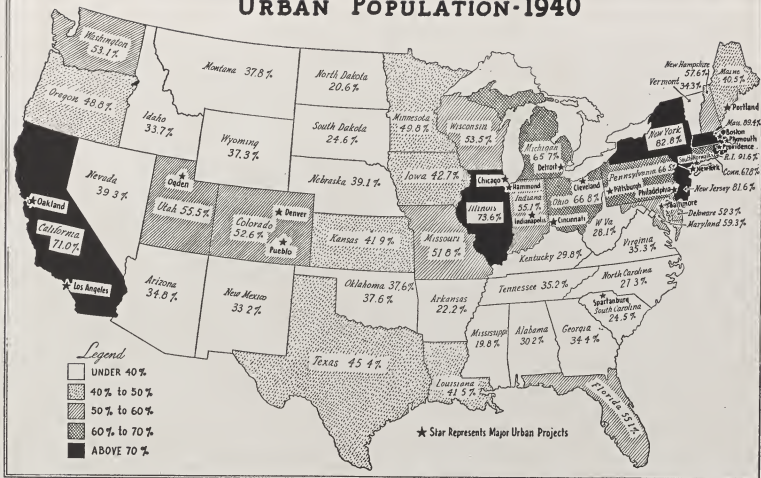
The rural ministry is inadequate, because the preacher must serve several churches. Only one country church out of ten has a full-time pastor, and seven out of ten have non-resident pastors.

Of course there is a brighter side to the total picture. There are many values in rural and small-town life. Many churches are flourishing in the small places, and there are some of the best-trained and most-efficient pastors.

All in all, the vast program of Methodism receives its main support from its churches in the towns, villages, and open country.

Nevertheless, the adverse factors bring us face to face with a "problem of the country church" which is increasingly critical. It is imperative that something be done about it. Something definite and effective.

## URBAN POPULATION-1940



## CITIES AND THEIR RELIGION

The map shows the distribution of our urban population—persons living in places having more than 2,500 people—according to the census of 1940. Since that date the war has brought about a shift of population from the rural areas to the metropolitan centers and the actual figures have been materially changed. The map, therefore, gives only a general picture at the present.

It shows that more than half the states are rural, in that a majority of their people live in the country and smaller towns. But these are the more thinly populated states. The larger states (from the standpoint of inhabitants) are all heavily urban. This fact gives a preponderance in numbers to the city group.

In fact, the reports showed 74,423,702 people classed as urban and only 57,245,573 in the rural category. Thus the whole country is nearly 60% urban. It is heavily urban in the populous northeastern states.

Fewer than 23% of the American people are supported directly by the farms, for a considerable part of the so-called rural population actually live in towns.

## The Growth of Cities

In 1790, when the first census was taken, 95% of all our people were in rural sections. One hundred years later considerably more than two-thirds of them still remained there. But the cities had begun to grow rapidly by that time. In 1880 the urban population was 28.6% of the whole; in 1890 it was 35.4%; in 1900, 40%; in 1910, 45.8%; in 1920, 51.4%; in 1930, 56.2%; in 1940, 56.5%. The small percentage increase between 1930 and 1940 was due to the economic depression, for hard times always send people

scurrying back to the farms. The war boom drew millions to the cities, and at the moment the percentage of people there is considerably higher than the 1940 figure.

In 1790 only six places in the United States had a population of more than 8,000. By 1940 there were, as above stated, 1,074 with more than 10,000, and 91 had more than 100,000.

## **Influence of the City**

The influence of cities on every phase of American life is even greater than the statistics indicate. In many respects they dominate the nation. They determine the outcome of national elections. They control the money and the industry of the country.

In subtle but powerful ways the city influences the millions who do not live there. They may regard themselves as town or country people, but from the city they get their newspapers, books, fashions, radio broadcasts, motion pictures, motor cars, and ideas. They go to the city in droves, but their visits are never returned. The small daily papers which circulate in the towns and villages print columns written by city people about city doings—gossip about Hollywood and Broadway, theatres and night clubs, in no way related to the real interests of the readers.

They send their children to city colleges. Their preachers, teachers, doctors and lawyers are all city trained. Thus the city casts the spell of its influence over the most remote sections of the land and molds the psychology of all the people.

The big city is glittering, glamorous, seductive and dangerous. Its influence upon our national life is both good and evil. It offers wonderful cultural advantages, but it also holds insidious menaces to our security, health, happiness and morals.

It spends more upon health, but has relatively more sickness and death. One-fifth of all the people on relief during the depression were in the ten largest cities, though these cities controlled the wealth of the nation. There are seven times as many robberies in big cities as in small ones. In large cities 188 out of every thousand have police records; in small centers only 94. Cities with a million people pay 60 cents per person annually for police protection; cities having 30,000 or less pay only a dime. Yet crime is more prevalent where protection costs six times as much.

In the great cities the foreign immigrants and their children concentrate. There the "isms" contrary to our democratic traditions flourish. There Protestantism is weakest; there Roman Catholicism, Judaism and alien cults are strongest.

## **Religion In the Cities**

In the first century Christianity was first established in the cities and then moved out into the provinces. In America the procedure was exactly opposite. There were no cities in the early period of our history and the preachers followed the frontier. The important denominations were firmly entrenched in the rural areas and then moved in to the expanding centers of population.

Protestantism has always felt the effect of this procedure. Its psychology, methods and programs were and are rural in character. The development of a city psychology and methods adapted to the great population center has been a long and difficult process. To this day its city churches are for the most part country churches moved to town; their messages, methods and objectives are rural in character.

This was not the case with non-Anglo Saxon religions, for our immigrants settled almost exclusively in the cities and brought their churches with them. As immigration increased these groups flourished, and the cities became and remained the strongholds of Roman Catholicism and Judaism.

Four-fifths of all our Catholics and nine-tenths of our Jews are found in the cities now.

A study of the fifty largest cities in the United States shows that the Roman Catholic Church ranks first in forty-one of them, and second in three others. In spite of the relatively small number of Jews in the country, they are the largest religious group in one and the second largest in thirty such cities.

Protestantism ranks first in only eight cities. In six of these the largest groups are the Negro Baptists.

Protestants have generally failed to win the cities. They are failing today. The causes of this failure are many but three are basic:

1. Protestantism has not evangelized the immigrants, and these groups have been and are dominated by Catholicism, Judaism, Eastern Orthodoxy and various alien racial bodies.

2. Protestantism is more and more losing its appeal to the dispossessed and uncultured millions, and thus has provided a fertile field for the small and vagrant sects and "store front churches."

3. Protestantism has not developed a city psychology and technique, and has not even been able to gather in the rural Christians who move to the city.

## **Methodism In the Cities**

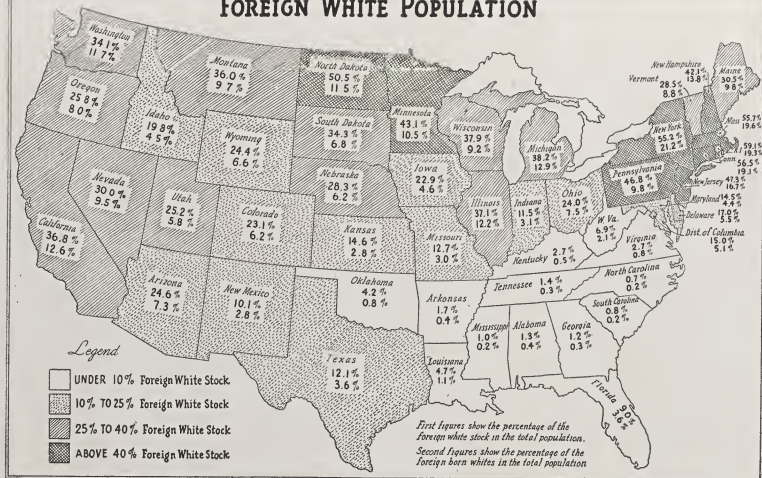
Methodism has not been conspicuously successful in the large American cities, although it has great churches in all of them. Although it is the largest Protestant body in the nation, among the fifty largest cities it ranks first in only one, second in six, and third in twelve.

If Methodism is not a rural denomination in the meaning of the census, it certainly is and has always been a denomination of the smaller places. Two-thirds of its members, five-sixths of its churches, and two-thirds of its pastors are in places having fewer than 10,000 inhabitants.

Here is a challenging situation, in view of the increasingly large importance of the great cities in American life. No system of religion, no pattern of ethics, has the slightest chance of becoming dominant in America unless it dominates the large centers. And Protestantism is not dominating them. They are controlled, religiously speaking, by Catholics and Jews.

It is clear that an outstanding need of American Methodism is the development of a more adequate policy of city missions.

## FOREIGN WHITE POPULATION



## OUR FOREIGN WHITE POPULATION

There are in the United States 34,576,718 persons whom the census classes as "foreign white stock"; they or at least one of their parents were born in other lands. They constitute about 27% of our total population.

Of these, 11,419,138 persons are foreign-born, about one-third of the total.

These immigrants came from everywhere. The largest group, 11,433,769 or one-third, came from Central Europe—Germany, Poland, and that part of the world. More than one-fourth, 9,487,691, came from Northwestern Europe—British Isles, Scandinavia, France and thereabouts.

The largest groups are the Germans (5,236,612), Italians (4,594,780), Poles (2,905,859), Irish (2,788,187), Russians (2,610,244), and Canadians (2,001,773).

### Uneven Distribution

This foreign white population is not evenly distributed over the country. While there are a few in each state, in general they are concentrated in the northeast corner, in the central north along the Canadian border, and on or near the Pacific Coast.

There are very few in the South—in the Carolinas, for example, they constitute considerably less than 1% of the population. On the other hand, more than half the people in Pennsylvania (59.1%), Connecticut (56.5%), Massachusetts (55.7%), and New York (55.2%), are of foreign birth or parentage.

There are more than seven million in New York—nearly five million in New York City. This one state contains more than one-fifth of all the foreign white stock in the United States.

Three-fourths of all the Mexicans in the United States are in Texas and California.



The Scandinavians are in the northern tier of the central states; there are half a million in Michigan alone, and nearly half of the whole group are in Minnesota, Wisconsin, Michigan, Iowa and the Dakotas.

The Italians prefer the northeast; three-fourths of them are in New York, Pennsylvania, New Jersey, Massachusetts and Connecticut. There are a million and a half in New York alone—of which more than a million are in New York City. The Russians and the Poles congregate in the same region.

## **In Our National Life**

The merging of newcomers into our social structure involves some difficult problems. Those from English-speaking lands present no difficulty. They speak our language; they inherit our democratic way of life. They also are largely Protestant.

The Germans make industrious and law-abiding citizens. Probably half of them are Protestants. Their political traditions are not always according to our democratic pattern, however.

Others are Catholic—Roman or Greek—and do not fit so well into our social system. Nor do they always understand or appreciate our democratic ways. They do not adjust so easily or secure an economic foothold so quickly. From the second generation came a large proportion of our criminals. On the other hand, this group, largely Slavs and Latins, have made invaluable contributions to our country.

## **We Have Done Much**

The Methodists have done much for the immigrants.

Take one example. They established a mission for Scandinavian seamen on an old ship in New York Harbor—called "Bethelship." There Jennie Lind was converted. The men converted on this ship established Methodism in Norway, Sweden, Denmark and Finland—and today there are five annual conferences with 275 pastoral charges and 27,000 church members in those countries.

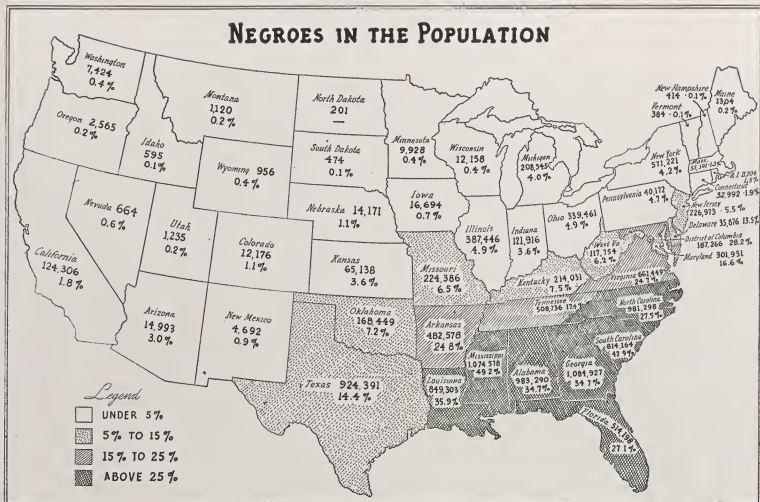
Further, they organized Methodist missions and conferences among Scandinavians in New York, Iowa, Wisconsin, Illinois, Minnesota, Michigan and elsewhere—which later merged easily and naturally with the English-speaking conferences.

Evangelism among German immigrants had foreign results also—converts made in America were responsible for Methodism in Germany, Austria, Hungary, Yugoslavia and the three Baltic States. Annual Conferences formerly composed of Germans in this country long ago merged with English-speaking conferences.

Among the Mexicans of the Southwest there is also a saga of service. In that region two conferences have been developed, with more than 100 charges and 10,000 members under the ministry of Spanish-speaking preachers. There also The Methodist Church has six schools, nine community houses, seven rural projects and one hospital.

The Mexicans are the only group of white foreign people among whom annual conferences are now maintained. But in the English-speaking conferences there are 124 "bilingual churches" with a total membership of about 15,000 persons. There are also fifty-one "polyglot churches" in congested neighborhoods where as many as twenty-five or thirty nationality groups mingle. The total Methodist membership of this group approximates 14,000.

## NEGROES IN THE POPULATION



## NEGROES IN AMERICAN LIFE

In 1940 there were 12,865,518 Negroes in the United States. They lived in every state, ranging from 201 in North Dakota to 1,084,927 in Georgia.

Thus 9.8% of the American people are Negroes. The proportion of Negroes in the population is decreasing, although the actual number is increasing. In 1900 the Negro population was 11.9% of the whole; the ratio fell at each census except that of 1940, when immigration from the West Indies kept it stationary.

### Negroes Are Southerners

The map shows that American Negroes are southerners. They are concentrated in a few southern states. While there are large groups elsewhere, the proportion in the general population (which is the main factor in the so-called "race problem") outside the southern and border states is negligible.

Four-fifths of all American Negroes are in the South. There they constitute nearly one-third of the population. In Mississippi and South Carolina almost half the people are colored. There are more Negroes in three southern states than in all the northern and western states combined.

The highest proportion of Negroes in the population outside the southern and border states are found in New Jersey, Illinois, Ohio, Michigan, Pennsylvania and New York, where it ranges from 5.5% in the first to 4.2% in the last named. On the other hand the ratio in Mississippi is 49.2%, in South Carolina 42.9%, in Louisiana 35.9%, in Alabama 34.7%, in Georgia 34.7%.

There are large Negro centers in northern cities, but their percentage of the total is negligible. The largest, New York, has 458,000 Negroes, only a drop of a little more than 6% in the bucket of New York's seven and a half million people. There are two counties in Mississippi where they outnumber the whites nine to one, and there are 180 southern counties in which there are more Negroes than white people.

## On the Move

In recent years Negroes have been milling about in search of economic and social advantages. There has been a large migration among them. It became large after World War I and developed into greater proportions during World War II.

The first phase was confined mainly to the South and consisted of a movement from the farms to the cities and large towns. The second phase carried Negroes out of the South and into the industrial areas of the North and West.

For the first time in our history the majority of American Negroes are now in urban territory. They are still concentrated in the South, but it is an interesting fact that the largest Negro centers in the world are in the North. There are 458,000 Negroes in New York, 277,000 in Chicago, and 250,000 in Philadelphia.

Since Pearl Harbor many have gone to the Pacific Coast; the Negro population of the far western states increased 120% in two years and there are now approximately 228,000 in that area. In Los Angeles the section known as Little Tokyo, left vacant by the internment of its Japanese residents, was taken over by Negroes, and every large city on the coast received an influx.

These developments have created "tension areas" wherever Negroes have gone in large numbers. Relations become strained under the operation of those economic and social forces which have operated against Negroes all over the country. The stage is set for conflicts, and clashes have actually occurred in northern cities. Danger points dot the map of our country.

## Methodism and Negroes

Methodism has served the Negro people from very early times. One of the most romantic stories of home missions is that of the "plantation missions" in the South; white preachers assigned to work among the slaves on the plantations secured "a larger number of practically heathen converts than all the missionary societies had gathered upon all the fields of the heathen world." In 1862 there were more than 200,000 Negro members of Methodist churches in the southern states.

The southern arm of the Church formed its Negro members into an independent but associated denomination, the Colored Methodist Episcopal Church. It now has about a third of a million members and several institutions and is still closely related to the mother Church. The northern branch organized Negro conferences within its own body, and some white conferences had a few Negro members.

Today the united Methodist Church has about a third of a million Negro members in its Central Jurisdiction—more than all the other predominantly white denominations combined.

# INDIANS IN THE POPULATION

**Legend**

- UNDER 1,000
- 1,000 to 5,000
- 5,000 to 10,000
- ABOVE 10,000

★ School (Farmington, N.Mex.)  
△ Organized Indian Mission (Oklahoma)  
✕ Individual Indian Mission

State	Population
Washington	11,394
Oregon	4,594
Idaho	3,537
Nevada	4,747
California	18,675
Arizona	55,076
New Mexico	34,510
Montana	16,841
North Dakota	10,114
South Dakota	23,347
Wyoming	2,349
Nebraska	3,401
Kansas	1,165
Colorado	1,360
Utah	3,611
Minnesota	12,538
Wisconsin	12,265
Michigan	6,282
Iowa	733
Illinois	624
Indiana	223
Ohio	338
Missouri	330
Kentucky	44
Tennessee	114
Alabama	464
Mississippi	2,134
Georgia	106
South Carolina	1,234
North Carolina	22,456
Virginia	198
West Virginia	25
Pennsylvania	441
New York	8,651
Massachusetts	201
Connecticut	16
Rhode Island	50
Delaware	14
New Jersey	211
Maryland	73
District of Columbia	190
Maine	1251
Florida	690
Louisiana	1801
Arkansas	278
Oklahoma	63,125
Texas	11,003

# AMERICAN INDIANS

There are approximately 350,000 Indians in our country, less than half of them being full-blood Indians. They are found in all the states, the largest number being in Oklahoma. If they were all in one center we would have an Indian city as large as Denver.

Most of them live on 161 reservations as wards of the government, although citizens of the United States. The Navajo reservation has 50,000 Indians; others have smaller numbers, one having only 20.

Indians belong to 280 separate tribes and speak 58 different dialects.

There are many kinds of Indians, of course, good and bad, learned and ignorant, rich and poor. But those who have reaped the full blessings of our American culture are in a decided minority. Many are as pagan as were their forefathers—the Indians are the least-evangelized group in our midst. Many are illiterate, and there are not enough schools for the children. Most of them are desperately poor—the “rich Indian” is mythical for the most part.

Their small numbers does not indicate their unimportance. They are one of the neediest groups in the country, and in spite of long contacts we have not succeeded in integrating them wholly into our American life, greatly raising their standard of living, or providing adequate educational facilities and economic opportunity. It seems strange that such should be the case, since they were on this soil centuries before the white man. We have sinned against them and bungled the handling of their affairs, and we owe them far more than we are ever likely to repay.

What we do for and with the American Indians will be an example to the world of our willingness and ability to deal fairly and generously with dependent people.

## The War

The war had its effect upon Indian life. From the reservations came some of our outstanding soldiers, who fought bravely and well for America on distant battlefields. Service flags in abundance hung in Indian windows. Prayer meetings were held when the soldiers left and in some places all-night prayer meetings were held for their safety. Girls left the reservations to work in munition factories and face the problems and temptations of American life as other American girls do. Adults were employed on farms, on railroads, in construction enterprises, in factories. They are found in New York, Philadelphia, Seattle, Los Angeles, and almost every other large city. Reservation groups and enterprises have been temporarily weakened.

The future of the American Indian is probably to be found in his absorption in the common stream of American life. The group is too small and too widely scattered to maintain an adequate life of its own. Yet there is no reason to believe that his group life will suddenly disappear. In many places it is gone already, but in other places, where the Indian has lived to himself on reservations, it is still an important factor.

## Methodism

Methodist missionary work among the Indians is of two general types, the organized work in the Indian Mission of Oklahoma and the scattered work through many states. The Indian Mission of Oklahoma is divided into three districts and ministers to twelve tribes. There are 83 churches in the Mission, and Indian pastors are in charge of all but two. There is an estimated constituency of twelve thousand Indians, although only about one-third of them are actual members of the churches.

Two women workers engage in home visitation, organize the women and children of the churches, and take an active part in the religious instruction and training of Indian youth at government boarding schools. This work directly reaches six of the ten government schools and indirectly touches two more. Several pastors, white and Indian, also serve as teachers in such schools. Thus Christian education is made available to an enlarged number of Indian students.

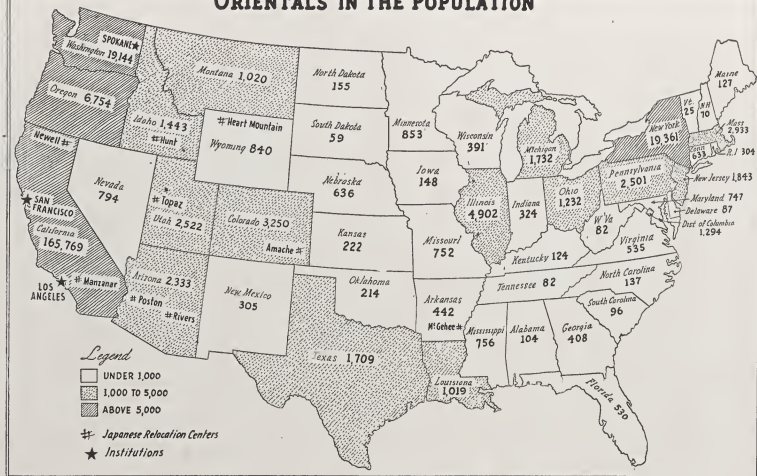
Yet in spite of everything that has been done it is said that 40% of all the Oklahoma Indians are yet pagans.

Outside of Oklahoma The Methodist Church carries on missionary work in thirty-nine places: three in California; three in New York; one in Nevada; one in Arizona; one in New Mexico; ten in Michigan; one in Kansas; one in Montana; three in Oregon; five in Washington; two in Wisconsin; two in North Carolina; two in Louisiana; one in Alabama; one in Idaho; one in Mississippi; one in Minnesota. These are single missions or pastoral charges related to the districts and annual conferences where they are located.

Unique among Indian projects is the Navajo Mission School at Farmington, New Mexico. This is a co-educational institution with approximately 150 students. Its importance is emphasized by the fact that the Navajo group is the largest single group of Indians in the United States.



## ORIENTALS IN THE POPULATION



## ORIENTALS IN AMERICA

In 1940 there were 260,796 persons of Chinese, Japanese, Filipino and Korean ancestry in the United States. Of these, 144,867 were native-born Americans. The different groups were represented as follows:

	Total	Native
Chinese	74,954	30,868
Japanese	138,834	68,357
Filipino	45,208	45,026
Korean	1,800	816
Totals	260,796	144,867

The map shows the distribution of these Orientals in the various states before the removal of the Japanese in California.

### Japanese

The war with Japan marked a turning point in our relations with a people with whom we had been on friendly terms for some generations. To the 110,000 persons of Japanese descent it did violent things. Two-thirds of this group was made up of American citizens by birth; the other third of aliens forbidden by law to become

citizens. All of them were placed in protective custody and lodged in temporary assembly centers from which they were later assigned to relocation centers.

The Japanese adults who were loyal to Japan were placed in a separate center at Tule Lake in California. With them they took their children, so that unfortunately a large part of the disloyalty center was occupied by boys and girls who were born in the United States, and whose loyalties and interests are with America.

The other Japanese were gradually released into the common stream of American life. Many young men enlisted in the American army and gave heroic and loyal service on the field of battle. Others found homes and work in distant places. Some communities were unwilling that American citizens of Japanese parentage should live and work in their midst. Enough violent acts were committed to create fear in many hearts.

The Methodist Church had a successful program of work among the Japanese-Americans on the Pacific Coast. Its Pacific Japanese Mission had wise leadership, and many Japanese churches had assumed full self-support. Almost overnight much of this work was swept out of existence. Of the 37 organized churches, 32 were evacuated. The church followed its people to the relocation centers and 31 pastors entered and continued their religious ministry in the enclosures. Several missionaries formerly in Japan were also assigned to this work. Every attempt was made to hold the unoccupied church houses for the return of the people to their communities. Thirty-four evacuated churches and chapels and forty-one flats and parsonages, or seventy-five buildings, were thus held.

Never before has a home missionary enterprise passed through such circumstances. Much thought and effort will be needed to reconstruct this Japanese work.

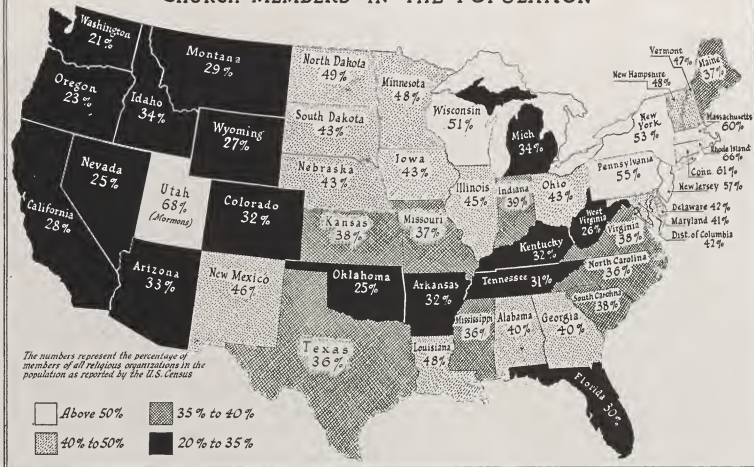
### **Chinese—Filipinos—Koreans**

The other Oriental groups in the United States have not experienced such difficulties as have fallen to the lot of the Japanese. Methodist missionary work is carried on among these also. It began among the Chinese immigrants nearly 100 years ago. These have been responsive to the Christian message and many excellent results have been achieved. A number of mission centers have been established in China by returning Chinese who were converted to Christ in the United States.

Work among these three groups is organized as the California Oriental Mission, under the administration of an American missionary. There are eight Chinese churches, six Filipino churches and four Korean churches. The total membership is about 1,150. The pastors are Orientals, and three American women serve as missionaries among the various groups in the area of San Francisco Bay.

The Gum Moon Home is a residence hostel, community center, and place of fellowship for Chinese girls in San Francisco; it has for many years rendered an important service and has assumed large significance since Pearl Harbor. Outside the California Oriental Mission there are churches for the Koreans in Chicago and New York and for the Chinese in New York and Philadelphia.

## CHURCH MEMBERS IN THE POPULATION



## RELIGION IN AMERICA

The map shows the percentage of the people in all the states who are members of any religious body, sect, or denomination. The statistics were gathered in 1936 and published in 1941. This religious census is not wholly accurate but the data are the best obtainable and give a generally clear picture of the religious situation in America, judged by church membership. The whiter the map the more religious the people, according to this standard.

Statistically, the largest denomination is the Roman Catholic Church, though its method of computing adherents by families and baptized children makes impossible a fair comparison with Protestant denominations, which report as members only those who actually join after reaching years of discretion and continue in the fold thereafter. More than any other large Christian body the Catholics are strong in spots. They predominate where foreign immigrants are found but are negligible in the South and elsewhere among the Anglo-Saxon element. By their system of counting, there are approximately 20,000,000 Catholics in the whole country.

The largest Protestant body is The Methodist Church, with nearly 8,000,000 actual members. Other strong denominations are the Negro Baptists with 3,000,000, Southern Baptists with 3,000,000, Northern Presbyterians and Episcopalians with 2,000,000 each, and four Lutheran bodies with memberships ranging from 1,250,000 to 1,500,000. The membership of all Baptist denominations combined is as large as that of The Methodist Church. All Lutherans number 5,000,000 and there are 3,000,000 Presbyterians of all kinds. These are round numbers and, of course, approximate. There are nearly 500,000 Jews in the United States, more than in any other country in the world, and nearly all of them are reported as members of Jewish congregations.

## Religion Declines Westward

Religion declines as we move westward. On the map it will be seen that the Northeast is relatively white while the West is solid black, with the exception of Utah, where most of the people are Mormons. In the old states religion was relatively strong, but the churches failed adequately to evangelize the advancing frontier.

The apparent exceptions to this rule are not really exceptions. The black splotch across the north-south border represents the Appalachian mountain region, the land of the frontiersman and where frontier conditions still prevail in many isolated areas. Oklahoma is the Indian country and frontier conditions continued there until the beginning of the twentieth century. Florida also is a "new country," in that it came forward in recent times though actually old in years. Its population and economy have been unstable, since they were so largely based on the transient movement of tourists, and the churches flourish seasonally. These factors have a bearing on the relative weakness of religion, as reflected by church membership, in these states.

## In the South

The southern states, sometimes called "the Bible belt," are not really as religious as is generally supposed, if the data may be accepted at face value.

For example, large areas of North Carolina and Virginia are in the mountains, and the map shows that elsewhere religious statistics are low in the mountain area. The "deep" South is rural in character, with a high rate of farm tenancy; certain areas are sparsely settled, with churches few, small and far apart. Here also are most of the Negroes, who are generally regarded as quite religious but are not statistically-minded. There are, relatively speaking, practically no immigrants and Jews, whose presence elsewhere sends church membership figures upwards, due largely to their custom of counting members *en masse* rather than by individual acceptance of faith and membership obligations. In Texas, frontier conditions prevailed longer than in other southern states, and in the western portion there are vast ranching areas very thinly populated.

The high percentage of church members in Louisiana is due to its heavy Roman Catholic population and the mass methods of counting members. The same is true of New Mexico.

## Catholics and Jews

While the Northeast ranks highest in the statistics of religious membership, it is our weakest spot (possibly excepting Utah), from the standpoint of the American evangelical and Protestant tradition. Its large percentages are due to the presence of non-Anglo-Saxon foreigners.

In New York, Massachusetts, Pennsylvania, Rhode Island, Connecticut and New Jersey the overwhelming majority of all religious people are Roman Catholics and Jews, with the largest sprinkling of the adherents of a dozen Eastern Orthodox and other national or racial bodies—all from the recent immigrant groups and outside the dominant Protestant tradition of the United States.

In these six states there are, in round numbers, 18,500,000 church members. Of these, 12,500,000 are Catholics and Jews. Thus two-thirds of all the religious people

reported belong to these two groups, a ratio which would be higher if other foreign bodies were considered. In Rhode Island the ratio is 79%; in New York it is 74%; in Massachusetts it is 73%; in New Jersey it is 70%.

## **Evangelistic Failure**

From a study of these data two facts emerge with startling clearness: the American churches failed to keep up with the advancing frontier, and Protestantism has failed to evangelize the immigrants. Even those who have been here so long that they are now thoroughly native—the French in Louisiana and the Spanish in New Mexico—are still beyond the pale of the evangelical faith of the country. Thus is outlined the evangelistic task of the Protestant churches.

The data show us where evangelism is needed. It should be centered intensively in the Northeast, the Appalachian area and the West. It is intolerable that in the enlightened and progressive state of Washington four out of five people should be so utterly indifferent to spiritual life and organized religion, and that a similar situation should continue in such proud states as California, Oklahoma, Oregon and Nevada. Our evangelistic failure is even worse in West Virginia, Florida, Tennessee, Arkansas and Kentucky, where favorable conditions, psychologically, historically and theologically, have always prevailed and where the people are pure Angli-Saxons and inheritors of the evangelical tradition. And it is not to our credit that in the period of the greatest scientific enlightenment most of the people of Utah are still Mormons.



## METHODISTS IN THE POPULATION

The numbers represent the approximate Methodist membership and the percentage of Methodists in the population.

**Legend**

- Above 10%
- 6% to 10%
- 3% to 5%
- 2% and Under

State	Approximate Membership	Percentage of Population
Washington	56,000	3%
Oregon	40,000	4%
Idaho	15,000	3%
Montana	10,000	2%
Wyoming	9,000	4%
Nevada	1,500	1%
Utah	2,500	.04%
California	168,000	2%
Arizona	13,500	3%
New Mexico	23,500	4%
Colorado	56,000	5%
Nebraska	13,500	7%
Kansas	187,500	10%
Oklahoma	162,500	7%
Texas	544,000	8%
North Dakota	17,000	3%
South Dakota	31,000	5%
Minnesota	92,500	3%
Iowa	244,000	10%
Missouri	239,000	6%
Wisconsin	85,000	3%
Illinois	404,000	5%
Indiana	306,000	9%
Ohio	520,000	8%
Kentucky	182,000	6%
Tennessee	310,000	11%
Mississippi	211,000	10%
Alabama	265,000	4%
Georgia	309,000	10%
Florida	115,000	10%
South Carolina	200,000	11%
North Carolina	246,500	7%
Virginia	313,000	12%
West Va.	197,000	10%
Delaware	37,000	14%
Maryland	176,500	10%
Dist. of Columbia	36,000	16%
Pennsylvania	498,500	5%
New Jersey	151,000	5%
New York	393,000	3%
Connecticut	46,000	3%
Rhode Island	11,000	2%
Massachusetts	200,000	2%
Maine	27,000	3%
Vermont	20,000	4%
New Hampshire	18,000	4%

The above map shows the approximate number of Methodists in each state and the percentage of Methodists in the total population. While the figures should not be regarded as entirely accurate, because of population changes and the general uncertainty of religious statistics, they do reflect the comparative situation.

The stronghold of Methodism, it will be seen, is in the southern and central states. Delaware, however, has the highest percentage of members (14%), though the numerical membership is not large (37,000). On a percentage basis, Virginia (12%), Tennessee (11%), South Carolina (11%), Maryland (10%), Kansas (10%), Georgia (10%), West Virginia (10%), Mississippi (10%) and Iowa (10%) follow.

Methodism is weakest in Utah (.04%), Nevada (1%), Montana (2%), California (2%), Massachusetts (2%), and Rhode Island (2%). There are only 1,500 Methodists in Nevada and 2,500 in Utah.

There are 7,956,000 members of The Methodist Church in the United States. This is about 6% of the estimated present population of the country. On both a numerical and percentage basis it is the largest religious group except the Roman Catholic Church.

From one-fifth to one-fourth of all members of American religious bodies, except Roman Catholics and Jews, are Methodists.

## Methodist Growth

Other groups had become quite firmly entrenched in America before the Methodists came. Their first meeting was held 150 years after the Pilgrims landed. Nevertheless, the Methodists outstripped them all in growth, thanks to its efficient organization and the evangelizing zeal of its circuit riders. Asbury himself saw the body of preachers increase from 2 to 700, and the members from 1,000 to 211,000.

In 25 years Methodism grew 153%, while the population increased only 36%. In 1810 only one person in 39 was a Methodist; in 1840 there was one in 19; in 1860 one-third of all Protestants were Methodists.

That rate of growth was not sustained, partly because heavy *percentage* increases are not shown by very large bodies even though the *numerical* increase may be great; partly because the zeal of the circuit riders was lost and the Church failed to keep up with the advancing frontier; and partly because a shift in the tide of immigration brought in millions of Roman Catholics and Jews. At the present time several bodies, large and small, are surpassing the Methodists in evangelistic energy and rate of increase. We now scarcely keep up with the normal growth of the population.

## Weak Spots

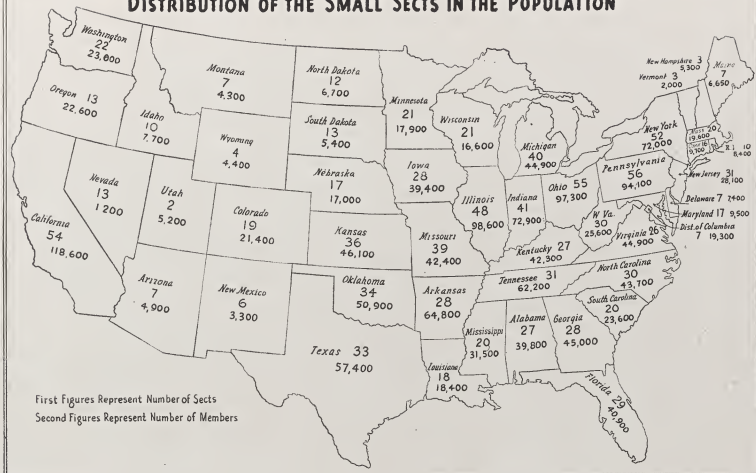
A comparison of the map showing church members with that illustrating the Methodist strength shows that the two do not coincide at all points. The Methodists are not always weak where religion is weak and vice versa, though the general westward decline is noted.

In the Mormon stronghold of Utah there are more church members (68%) and fewer Methodists (.04%) on a percentage basis than in any other state. The ratio of church members is high and that of Methodists is low in Massachusetts, Rhode Island, New York and Pennsylvania, this being due to the predominance of Catholics and Jews in these states.

On the other hand, the strength of Methodism in Tennessee is out of proportion to the general church membership. Only 31% of the people are church members, which is quite low, while 11% are Methodists, which is very high. As a strong body, The Methodist Church has a heavy responsibility for the evangelization of the population in that state.

The data are useful in indicating the points of Methodism's numerical weakness and revealing the spots where steps should be taken to build up its own strength. All black spots on the map challenge The Methodist Church to strengthen itself.

## DISTRIBUTION OF THE SMALL SECTS IN THE POPULATION



## THE SMALL SECTS IN AMERICA

The map illustrates an interesting phenomenon, largely peculiar to America, namely, the prevalence of numerous small sects composed of people who do not fit into the general religious pattern of the country. In making the figures about one hundred and forty sects were considered, not because they were small, since many small bodies of the conventional evangelical type, such as the Quakers, were omitted, but because of their unusual doctrines or practices.

The statistics are very conservative. They are based on the U. S. religious census of 1936, which gave a "partial list" of 57 small groups, some as well known as Jehovah's Witnesses, New Thought Alliance and the Unity Movement, which were omitted from its enumeration. Not only were many figures too low at the time they were published, but the number of sects and their members have greatly increased since that date. If the figures on the map were doubled in every case they would not exaggerate the actual situation.

The situation represents wide-spread dissatisfaction with the general pattern of religion in this country. It is clear that a religious revolt of very great magnitude is under way. This has an important bearing on the whole problem of evangelism, and it poses questions for which the Protestant churches must find an answer. Why do so many people find themselves out of harmony with the theology and practices which satisfy most religious people in this country? What is the basis of such wide-spread discontent? What is the psychology underlying the whole sectarian movement? Why are the great denominations failing to reach the people who are being won by the sects?

Such questions demand serious consideration, and they must be answered by any church which seeks successfully to evangelize the masses.

The sects represent something more serious than peculiar beliefs and performances of a harmless nature. Often they sin against truth, and teach as sober fact things which any sophomore could prove to be false. The earth is flat; it is a hollow ball and we live on the inside; Negroes are really Jews; Americans are descendants of those whose tongues were confused at the tower of Babel; the scriptures are scientifically perfect and inerrant; priestly incantations turn plain wine into real blood.

Some sectarian tenets have sinister social implications. Sin has no real existence. Modern medicine is useless, since disease is either imaginary or can be cured by handkerchiefs or mental attitudes. Christians may handle rattlesnakes or drink poison with impunity. Social evils cannot be bettered by human effort but will be corrected by the direct intervention of God when the world becomes sufficiently bad. Sunday schools, church organs, temperance societies, and missionary organizations are all contrary to the will of God. Christians should not vote, hold public office or marry. That society does not reap the whirlwind from these and similar teachings is due solely to the fact that men do not realize or act upon the social implications of their own beliefs.

## **The Sectarian Milieu**

There are nearly 400 separate denominations in this country and the number is constantly increasing; in 1936 the census listed 58 new groups which were not in existence ten years earlier. The total actual membership is not more than four million, but there are probably ten or twelve million people who receive all the religious guidance they ever receive from sects so obscure that most informed people never heard of them.

The record in this sectarian milieu is held by California. In that state are found 54 of the 140 sects with a combined membership of 118,600. Pennsylvania has more denominations but not half as many members. New York's Harlem section helps put that state in third place as to members. Ohio stands third both as to groups and members. Illinois is fourth in the number of sects but second in membership. The little churches are numerous in Indiana and Michigan also.

It will be seen that these are northern and western states and all are heavily urban in character. A fruitful field is the city slum, where "store front churches" have sprung up in the areas deserted by the great denominations. But the sects are also sweeping the rural sections; on a percentage basis they are stronger there than elsewhere and most of the sects are predominantly rural.

## **The Confusion of Tongues**

Various and numerous doctrines and practices are found among the sects; some are very peculiar and erratic. The little groups generally accept the customary evangelical tenets, with a strong "fundamentalist" slant, to which they add ideas of their own or stress one or two details far more than others. Some of their interpretations of Scripture are at extreme variance from the exegesis accepted by the world of scholarship.

For example. Several Negro sects believe that the colored people are really Jews, descendants of the "lost tribes," and that all the characters of the Bible were black; one

points out that Jesus was certainly a Negro, for he was a son of David, and David "became as a bottle in the smoke!" Some cover the hair of the women and another will not allow the men to cut their hair—and both justify the divergent customs by the same passage of Scripture. Several premillennarian sects believe that automobiles, airplanes, and other modern inventions, as well as higher education, prove that the end of the world is near.

Many groups cultivate emotional exercises and "speak in unknown tongues." Others forbid organs, missionary societies, hymn books and the exercise of the ballot. Denominations have split over a horse trade, a revival and the cut of a preacher's coat. Amish Mennonites will not wear buttons, neckties or coats with lapels, nor will they use carpets, top buggies or telephones. Small groups believe baptism must be performed only in running water; others that the rite must be indoors; still others insist on immersion three times forward.

There are healing or "psychology" cults which seek personal comfort and peace of mind. Others possess deep knowledge which is denied to others. Some sects isolate themselves in colonies and carry on experiments in communal living. Adventists bodies expect the Lord to return soon and finish the world order with a cosmic cataclysm.

There are many perfectionist sects. Their people are subjectivists, and they seek perfection through inner experience. The right wing of this group are the advocates of "second blessing" holiness. The left wing are the "pentecostal" extremists who speak in unknown tongues and cultivate emotional excesses and spiritual enduements.

There are objectivists also, people who crave definite acts to perform, or things to oppose, as the sign of religious regularity. Their churches have peculiar methods of baptism, wash feet, cover the women's hair, adopt unusual clothing, develop unique ideas about the holy sacrament, forbid the use of organs and hymn books, or oppose Sunday schools. They discount inner experience and magnify the performance of concrete acts.

These base their practices upon the Scriptures and claim they "speak where the Bible speaks and are silent where the Bible is silent." But none tries to do everything the Bible mentions or opposes everything the Bible does not mention. They select one or two things to espouse or oppose and ignore all the others. One group washes feet but does not anoint with oil. Another covers the heads of the women but does not greet with the holy kiss. Another rejects hymn books but uses the organ, and still others use the books and cast out the instrument.

So the cult of the small sects in this country runs the whole gamut of theological belief and religious observance.

## Psychology of the Sects

These sects are strongest where the great churches are weakest. The flourish by taking up the things which the great churches drop. In general it may be said that an analysis of their outstanding characteristics shows nearly all of them were once characteristics of the greatest denominations but which are now neglected.

This applies to the high evaluation of personal emotional experiences, the doctrine of holiness, the use of the revival technique, the emphasis on the supernatural, the note of certainty in such matters as the plan of salvation and eternal life, the otherworldly nature of their preaching, the strictness of their morality, the consciousness



of salvation or the "witness of the Spirit," their zeal in the making of new converts and many other features.

The sects stick to the supernatural, the "old time gospel," and glory in their rejection of liberal and modern ideas. They preach a hard gospel and offer no concessions to sinners. They have no social program save morality, temperance, work, honesty and thrift—which succeeds where more refined modern social theories fail. It is an interesting sidelight on religious psychology that the so-called social gospel is preached almost exclusively by and to the people who need it least. This disregard of large areas of human welfare would seem to be a weakness, but among the sects it is a source of strength. They capitalize on the big denominations' interest in the social order as proof that the churches have forsaken the Bible and orthodox religion.

Many sects lay great emphasis upon feeling and personal experience. With them, religious experience is always emotional.

This is doubtless the weakest point in the life of the great denominations. The churches are discounting emotion when politics, athletics, war, advertising and motion pictures find it their most potent instrument. The small sects make no such mistake, for it is their most powerful single force. They gather in the emotionally starved, those who are denied the emotional outlets of the sophisticated and prosperous and have not established rational control over their feelings. They revel in religious church from the "pure gospel" and original Wesleyan principles.

## **The Church and the Plain People**

Religious movements spring from the lower circles of society, as the plain people become dissatisfied with a faith that does not meet their needs. They draw apart into congenial groups, which in time become churches like those from which the discontented withdrew. Again the poor and ignorant feel out of place, there is another withdrawal, and the well-known process is repeated. Such is the long history of churches and sects.

Methodism began as a revolt of the neglected and discontented poor. John Wesley watched his followers "grow rich in every place," and warned them that in consequence "the form of religion remains but the spirit is swiftly vanishing away." The Methodists grew rich and powerful, but revolt after revolt occurred within their ranks. Today there are fifty small sects in this country which sloughed off from the Methodist body in protest against what the plain people regarded as defections on the part of their church from the "pure gospel" and original Wesleyan principles.

Here is problem number one in evangelism. The breach between the churches and the lower strata of society is widening. It becomes more and more difficult for a liberal theology and an educated ministry to hold or win the plain people. Discontent continues to spread and the little denominations multiply, while the great churches are powerless to win the people who constitute the recruiting ground of the sects or even to stop the flow of their own people into them. Are Methodists ready to admit that they can no longer appeal to the people from whose ranks they originally sprang?

# HOME MISSIONS OF THE BOARD OF MISSIONS AND CHURCH EXTENSION THE METHODIST CHURCH

## Indians

Indian Mission in Oklahoma among nine tribes; 34 charges, 83 churches, 217 camp houses; 19 tabernacles; 4,000 members.

2 deaconesses among the Indians in Oklahoma.

39 churches or missions in 17 states with 4,000 members among many tribes.

Navajo Methodist Mission School, Farmington, New Mexico, a co-educational institution with 150 students.

## Orientals

Pacific Japanese Mission, formerly having 37 charges, 61 societies, 31 pastors, and 4,700 members.

California Oriental Mission, with 8 Chinese churches, 6 Filipino churches, and 4 Korean churches, all having 1,200 members.

Gum Moon Chinese Girls' Residence, San Francisco.

Ellen Stark Ford Center for Japanese, San Francisco.

Immigration Worker, San Francisco.

Oriental churches in Chicago, New York, and Philadelphia.

Japanese work, New York.

Chinese and Korean worker, Los Angeles.

## Mountains

Maintenance of more than 300 pastoral charges.

Social and religious workers in the Bluefield District, West Virginia; Amherstdale, West Virginia; Buchanan County, Virginia; Sergeant, Kentucky; Bassett, Virginia; and Monticello, Kentucky.

Alvan Drew School, Pine Ridge, Kentucky.

Engle Settlement House, Fairmont, West Virginia.

Erie School, Olive Hill, Kentucky.

Henderson Settlement, Frakes, Kentucky.

Kingdom Come School, Kingdom Come Community, Kentucky.

Minnie Nay Settlement House, Benwood, West Virginia.

Pittman Center, Sevier County, Tennessee.

Scott's Run Settlement, Morgantown, West Virginia.

Sue Bennett College and Rural Work, London, Kentucky.

Willia Parsons Community House, Clarksburg, West Virginia.

6 Group Ministry Projects.

2 County Unit Projects (Arkansas).

2 Resident Rural and Agricultural Missionaries (Oklahoma).

Training Conferences and Pastor's Schools.

## Negroes

Maintenance of 441 pastoral charges.

11 Training schools for pastors and many leadership and vacation Bible schools.

Rural projects in Maryland and South Carolina.

12 Bethlehem Centers or social settlements.

4 Dormitories for students.

4 Friendship Homes, business girls' residences.

Brewster Hospital, Jacksonville, Florida.

Day Nursery, Cincinnati, Ohio.

Sager-Brown Home and Godman School, Baldwin, Louisiana.

Allen High School, Asheville, North Carolina.

Boylan-Haven School, Jacksonville, Florida.

Browning Home and Mather Academy, Camden, South Carolina.

Paine College, Augusta, Georgia.

Bennett College, Greensboro, North Carolina.

Clark College, Atlanta, Georgia.

Gammon Theological Seminary (Woman's Department), Atlanta, Georgia.

## Town and Country

Secretaries of Town and Country Work in 12 Annual Conferences, locally supported.

29 Town and Country Commissions.

52 Schools and conferences for rural ministers.

151 Vacation Church Schools.

Maintenance for 1,500 charges.

132 Pastors among foreign-speaking people.

Conference and District Rural Work (Deaconesses) in Kentucky, Alabama, Mississippi, North Carolina, Georgia, Texas, Oklahoma, Utah, Virginia, West Virginia, Arkansas, Arizona, Florida, and Tennessee.

MacDonnell French Mission School, Houma, Louisiana.

Pfeiffer Junior College, Misenheimer, North Carolina.

Deborah McCarty Settlement, Cedartown, Georgia.

Aldersgate Mission, Mt. Vernon, Alabama.

Langleyville Settlement House, Langleyville, Illinois.

Glenburn-Van Hook Mission, Linton, Indiana.

Crawford County Larger Parish, Kansas.

Henderson Settlement, Frakes, Kentucky.

Kingdom Come School, Kingdom Come, Kentucky.

Sunny Acres Farm, Lewisville, North Carolina (Vacations for Children, group meetings, etc.).

Blodgett Memorial Community House, Hazleton, Pennsylvania.

Leisenring No. 3 Community House, Dunbar, Pennsylvania (R.F.D.).

McCrum Community House and Oliver No. 1 Community Chapel, Uniontown, Pennsylvania.

Pittman Community Center, Sevierville, Tennessee.

Highland Boy Community House, Bingham Canyon, Utah.

North Barre Community Center, Barre, Vermont.

Wilkerson Community House, Wilkerson, Washington.

Rural Rehabilitation and Extension Work, Hiwassee College (Tenn.) and Adrian College (Mich.).

Engle Settlement House, Fairmont, West Virginia.

Minnie Nay Settlement, Benwood, West Virginia.

Scarritt College Rural Training Center, Crossville, Tenn.

Scott's Run Settlement, Morgantown, West Virginia.

Wesley Community House, Amherstdale, West Virginia.

Willa Parsons Community House, Clarksburg, West Virginia.

Pavilion Project, Riverton, Wyoming.

3 Missionaries among Cajuns in Alabama.

Missionary among Maine fishermen.

Numerous planning conferences for rural ministers.

Promotion of group ministry in rural parishes.

## Latin Americans

The Southwest Mexican Conference and the Latin American Provisional Annual Conference, including 98 charges, 134 churches, and 9,300 members among Mexicans of the Southwest.

## Medical Work

Freeman Clinic and Newark Conference Maternity Hospital, El Paso, Texas.

Methodist Hospital, Houston, Texas.

## Settlements

St. Mark's Community Center, New Orleans, Louisiana (Polyglot).

Mexican Settlement, Dallas, Texas.

Wesley House, Fort Worth, Texas.

Mexican Community House, Houston, Texas.

Wesley House, San Antonio, Texas.

Mexican Community Center, El Paso, Texas.

Rose Gregory Houchen Settlement, El Paso, Texas.

Homer Toberman Settlement, San Pedro, California.

Plaza Community Center, Los Angeles, California.

Church of All Nations, Los Angeles, California.

Institutional Neighborhood House, Kansas City, Missouri (Polyglot).

Mexican Institutional Church, Denver, Colorado.

Mexican Church, Chicago, Illinois.

Methodist Mexican Mission, Kansas City, Kansas.

Methodist Mission, Wichita, Kansas.

Friendly Center, Toledo, Ohio.

## Rural Projects and Settlements

Mexican Rural Project, Olney Springs, Colorado.

Mexican Rural Project, Fort Morgan, Colorado.

Mexican Community Center and Rural Project, Beaumont-Port Arthur, Texas.

Mexican Community Center, Alpine, Texas.

Mexican Community Center, San Marcos, Texas.

Mexican Community Center and Rural Project, Calexico, California, and Maxicali, Mexico.

Latin American Community Center and Rural Project, Ozona, Texas.

Valley Institute, Pharr, Texas.

Mexican Wesley House, Robstown, Texas.

## Cubans

5 Churches in Tampa, Key West, and Miami, and 600 members.

Rosa Valdez Settlement, Tampa, Florida.

Wolff Settlement, Tampa, Florida.

Wesley House, Key West, Florida.

## Educational Institutions General

Pfeffer Junior College, Misenheimer, North Carolina.

Sue Bennett College, London, Kentucky.

Pittman Center, Sevier County, Tennessee.

Henderson Settlement, Frakes, Kentucky.

Kingdom Come School, Kingdom Come, Kentucky.

Spartanburg Junior College, Spartanburg, South Carolina.

Wood Junior College, Mathiston, Mississippi.

Alvan Drew School, Pine Ridge, Kentucky.

Erie School, Olive Hill, Kentucky.

Vashti School, Thomasville, Georgia.

MacDonnell French Mission School, Houma, Louisiana.

5 Student counselors in State Colleges.

1 Teacher of Bible in Woman's College.

## Training Schools

Scarritt College for Christian Workers, Nashville, Tennessee.

National Training School, Kansas City, Missouri.

## For Latin Americans

Union Evangelical Seminary, Rio Piedras, Puerto Rico.

Frances DePauw School, Los Angeles, California.

George O. Robinson School, San Juan, Puerto Rico.

Harwood Girls' School, Albuquerque, New Mexico.

Holding Institute, Laredo, Texas.

Lydia Patterson Institute, El Paso, Texas.

Spanish American Institute, Gardena, California.

## For Negroes

Bennett College, Greensboro, North Carolina.

Paine College, Augusta, Georgia.

Godman School, Baldwin, Louisiana.

Browning Home and Mather Academy, Camden, South Carolina.

Boylan-Haven Home and School, Jacksonville, Florida.

Allen Home and School, Asheville, North Carolina.

Gammon Theological Seminary (Woman's Department), Atlanta, Georgia.

Clark College, Atlanta, Ga.

## For Indians

Navajo Methodist Mission School, Farmington, New Mexico.

## Dormitories

Hendrix Hall, University of Missouri, Columbia, Missouri.

Kirby Hall, University of Texas, Austin, Texas.

Elizabeth Ritter Hall, Tennessee Wesleyan College, Athens, Tennessee.

Peck Hall, Gilbert Academy (Negro), New Orleans, Louisiana.

E. L. Rust Hall, Rust College (Negro), Holly Springs, Mississippi.

Eliza Dee Hall, Samuel Huston College (Negro), Austin, Texas.

## Social Work

14 Homes for children.

14 Homes for deaconesses.

25 Residences for white girls.

4 Friendship Homes, residences for Negro girls.

- 36 Settlement Houses.
- 10 Bethlehem Houses for Negroes.
- 38 Institutions churches.
- 3 Summer rest homes.
- 2 Permanent homes for retired workers.
- 3 Rest homes.
- 1 Day nursery (Cincinnati).
- 4 Workers in war industry communities.
- 1 Worker with Woman's Army Corps.
- Brewster Hospital (Negro), Jacksonville, Florida.

Freeman Clinic and Newark Conference Maternity Hospital, El Paso, Texas.

Hammond Baby Clinic, Hammond, Indiana.

Holden Hospital, Carbondale Illinois (locally supported).

Hospital Internacional, Ciudad Trujillo, Santo Domingo.

Maynard-Columbus Hospital, Nome, Alaska.

Methodist Hospital of Southern California, Las Angeles.

Methodist Sanatorium, Albuquerque, New Mexico.

Medical Mission and Dispensary, Boston.

Seward General Hospital, Seward, Alaska.

Sibley Memorial Hospital, Washington, D. C.

Morals Court worker, Pittsburgh.

Travelers Aid worker, Pittsburgh.

83 Medical and dental clinics in community houses and social settlements.

## Cities

92 City Missionary Societies; 8 with full-time Executive Secretaries.

36 Social Settlements; 20 others locally supported.

25 Residences for white business girls.

12 Bethlehem Houses, or social settlements for Negroes.

117 Foreign language pastors.

4 Friendship Homes, residences for Negro business girls.

14 Deaconess Homes; 9 others locally supported.

38 Institutional Churches.

99 Goodwill Industries with 98 branches.

## Alaska

Alaska Mission, with 9 charges, 10 churches, 21 preaching places, and 700 members.

Jesse Lee Home, Seward.

Seward General Hospital, Seward.

Maynard-Columbus Hospital, Nome.

Lavinia Wallace Young Mission, Nome.

## Hawaii

Hawaiian Mission, with 99 preaching places, and 6,500 members and baptized persons.

Susannah Wesley Home, Honolulu.

## Puerto Rico

Puerto Rico Provisional Annual Conference, with 96 preaching places, 54 church buildings, 26 preachers, 28 local preachers, 3,000 members and 1,300 preparatory members.

George O. Robinson Home and School, San Juan.

Union Evangelical Seminary, Rio Piedras.

7 Kindergartens.

## Dominican Republic

Union Mission, with 17 churches and 1,200 members.

Hospital Internacional, Ciudad Trujillo.

Evangelical Church and Mission House, Ciudad Trujillo.

## Church Extension

Donations for churches and parsonages.

Loans for churches and parsonages.

Finance and Debt Raising assistance.

Architectural service.

Emergency relief for churches and parsonages.

Disposition and care of abandoned property.







